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A

SERMON

PREACHED before the

King and Queen,

At *WHITEHALL*,

On *Good-Friday*, *April* 6. 1694.

By the Ld Biſhop of *ROCHESTER*,
Dean of *WESTMINSTER*.

Publiſhed by Their Majeſties Command.

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St. Matth. 7. 21.

Not every one, that ſaith unto me, Lord, Lord, ſhall enter into the Kingdom of Heaven; but he that doeth the will of my Father which is in Heaven.

NEvertheleſs *not as I will, but as thou wilt, Not my will, but thine be done,* were the meek and tender words of entire Reſignation to the *Will* of his Heavenly *Father*, which the great Saviour of the World uſed, juſt after he had prayed, that this Days bitter *Cup might be removed from him*; whilſt *his ſoul was exceeding ſorrowful even to death* in his dreadful Agony in the Garden; when he was immediately entring on the ſevereſt part of his Dolorous Paſſion, going to encounter the utmoſt Rage of his Enemies, both Wicked Men, and Devils, to endure the Denial and Treachery of his Friends, nay the Accurſed Death of the Croſs it ſelf: and all this only for our ſakes; as *on him were laid the Iniquities of us all.*

Towards our right entertaining of which inexpreſſible Love, endeared to us by ſo many Circumſtances of Mercy, increaſed by

ſo many degrees of Humility in him, and Unworthineſs in us, and now ſo nearly approaching us in the very hour; What is the beſt Preparation that we can make? What the moſt beneficial Uſe of it? What kind of Gratitude, though none can be equal to it, Yet what is fitteſt for us to return for it? What is, or can it be other than this, that we alſo, on our part, ſhould endeavour to *do the will* of his, and *our Father which is in Heaven?*

To this purpoſe, if we will take the Advice of this Saviour himſelf; And whoſe can we better take, either conſidering his Wiſdom or Goodneſs? For which *his Name was Wonderful, Counſellor, the mighty God, the everlaſting Father, the Prince of Peace*: If we will hearken to his Counſel, he frequently admoniſhes us, that it is this he expects from us, this he requires of us, for all he had done, and ſuffer'd for us; which was ſo much, as would have been to any other, either Man, or Angel, inſupportable.

Iſaiah 9. 6.

Particularly here in my Text, he expreſly tells us, that, for all this, he demands of us not only *our ſaying to him Lord*, our open profeſſing of his Doctrine, though that without queſtion; nay, as we ſhall find, not only our believing him to be the Lord, the Great Meſſias,

Messias, tho' that too, and that much more than the other: but our serious submission to all his Divine Precepts; our sincere performing what he has injoin'd, and enabled us to perform, his holy, and just Commands; our *crucifying* what he has taught us to *crucifie*, our own Wills, and Lusts; our trusting, and not only our trusting to his Death, and Resurrection, but our *being made Conformable to them by dying to Sin, and rising to Newness of Life.* All which in other words is no more, nor no less, than our *doing the will of his Heavenly Father*: For *this*, says St. *Paul*, *is the will of God, even your sanctification.* 1 Thess. 4. 3.

In the 6th of St. *Luke*, the like sense as this in my Text is express'd by way of Question, and Reproof; *Why call ye me Lord, Lord, and do not the things which I say?* Vers. 46.

In which two Parallel Scriptures, first, that which is to be *done* is called in St. *Matthew*, *the will of my Father*, in St. *Luke*, *the things which I say.* The terms indeed are different, but the meaning is the same. For did not our blessed Redeemer often assure us, that he only came to say, and to do the Will of his Father? Was not his coming, and living, and dying, and rising again in the Flesh, the effect of Gods secret Will from all Eternity? And

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his Teaching was the publication of God's reveal'd Will to Mankind.

2*dly*, In both places the ſame phraſe, *ſaying to me, calling me, Lord, Lord*, is uſed, and repeated. By which is ſignified the moſt publick owning of Chriſtianity; our acknowledging the truth of his Goſpel; and (as the beſt Interpreters expound it) ſome kind of true belief in him too, as the Great *Lord of Heaven, and Earth*, and the only *Author, and Finiſher of our Faith.*

3*dly*, That which he prefers before ſuch a Profeſſion, and ſuch a Belief, he calls *Doing* the will of my Father, *Doing* the things which I ſay; that is, honeſtly, and heartily, without reſerve, with earneſt intention, and undiſſembled diligence, to practiſe the Commands of Chriſt, as the *Sayings* of the moſt Divine Lawgiver, and as the *Will* of God himſelf.

According to which explanation of theſe words, the whole ſubſtance of both Texts may be contained in one general propoſition.

That in order to our being the true Diſciples of Chriſt; to our partaking the great fruit of his death, and interceſſion, which is the *Kingdom of Heaven*; 'tis not enough, that we conſtantly profeſs his Religion, nor that we ſtedfaſtly believe it to be true; unleſs to a

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ſteddy Profeſſion, to a Faith unfeigned, we add a conſcientious obedience to his Laws.

Now towards our right underſtanding the full importance of this weighty Truth, and applying it to our own Hearts, and Conſciences, be pleaſed that I draw it into three particular Concluſions.

Firſt, That our outward profeſſion of the Faith, *our ſaying to*, and *calling Chriſt Lord*, was not in the leaſt reprehended in theſe words, but only compared, and made inferior to ſomething elſe, that is of greater concernment in Religion; our *Doing the Will of his Father.*

2dly, That it is poſſible for our Saviours Followers, in ſome ſenſe, to *do the Will of God*; in ſome ſuch ſenſe, as ſhall be accepted of God himſelf, and by him rewarded, in the Kingdom of Heaven, with that *Life, and Immortality, which was brought to light in the Goſpel*, the Doctrine of that *Kingdom.*

3dly, That it is not only poſſible, but abſolutely neceſſary for all Chriſtians, not only to call on Chriſt's Name, not only to aſſent to, and believe his Doctrine, but to *do the will of God*, and *the things our Saviour hath ſaid*: The *doing* thoſe things being that alone, which can make us Chriſtians not only in Name, but in Deed.

Firſt

First then, the reason, and purport of the Negative part of my Text, is rightly to be stated. *Not every one that says unto me Lord; Why call ye me Lord?* It was not here objected against any of our Lords Hearers, as a fault, that they solemnly owned his Doctrine, and declared themselves Believers of it; That could not be; But the case was thus:

Our Blessed Saviour, in all his Precepts, so earnestly endeavoured to free the World from a Pharisaical Religion, to persuade Men to an uncounterfeit Holiness; that oftentimes, in comparison to this, he seemed to undervalue, and to speak somewhat slightly of the outward forms, and shews of Religion: whereby he did never intend to condemn any of the External expressions of Godliness, but only to give the internal sincerity a due place, and preference before them, as undoubtedly it deserves.

Thus he says, *Wo to you Scribes and Pharisees, Hypocrites; for ye make clean the outside of the Cup, and of the Platter.* The Wo is not denounced against their washing the outside, but their outward Hypocritical cleanness; whilst they defiled the inside, *within they were full of extortion, and excess:* else their cleansing the *outside* had been allowable, nay very commendable. Let

St. Matt. 23. 25.

Let none be deceived: A Decency, and Purity of Life, and a Comelineſs of Worſhip, as it was all along enjoined in the Law, ſo it was far from being forbidden, or threatened; it was always enjoined too in the Goſpel. Our moſt *Holy Religion* is alſo *pure* and *undefiled:* The viſible Solemnity of its moſt Spiritual Offices in Publick Worſhip, was here frequently encouraged, never reproved, but only Mens reſting in that alone. 'Tis true, without reality, all Ceremony is Hypocriſie: but with reality, a well-moderated Ceremony is the Ornament of Devotion, as inward Affection is the Life of it.

Thus alſo our Saviour ſays, *Wo to you, Scribes, and Phariſees, Hypocrites; For ye pay Tithe of Mint, and Aniſe, and Cumin.* The Curſe is not levelled againſt their moſt punctual obſervance of theſe ſmall things; but their neglecting the Great. He adds, *Theſe things ye ought to have done, yet not to leave the other undone:* that is, to have done them both, but not both with an equal Zeal, and Application. The exception is made againſt Mens pleading their earneſtneſs, and exactneſs in things of leſs moment, for their excuſe, for their praiſe, when they *omitted the weightier things of the Law, Judgment, Mercy, and Faith.* St. Mat. 23. 23.

Thus likewiſe our Lord repeats and confirms what God, by the Prophet, had ſaid before; *I will have Mercy, and not Sacrifice.* And not Sacrifice! What will not God accept of Sacrifice? Did not he preſcribe to the *Jews* every part, and circumſtance of their Sacrifices? And does he not now expect from us, not only a Spiritual, but a Bodily Worſhip to ſucceed in their place? Does he require Mercy, and deſpiſe Worſhip? No; He only refuſes that Worſhip, where Mercy is wanting: When Religion is made the pretence, or cover of Rapine, Cruelty, or Sacrilege: When either the obſervance, or forbearance of ſome particular Temporary Inſtitutions of it is made deſtructive to the great Law of Charity; which is of Univerſal, and Eternal Obligation.

St. Mat. 9. 13. Hoſ. 6. 6.

And by this Meaſure we are to Interpret my Text. *Not every one that ſays unto me Lord: Why call ye me Lord?* What could be their offence in ſo *ſaying*, and ſo *calling him?* Were they not all bound to call him ſo? Does not our Lord himſelf; who Loved, and practiſed Promiſing, and Bleſſing far more than Threatning, and Curſing; Yet, Does not he threaten, that he will leave them under the moſt heavy Curſe, who ſhall deny him, or

or *be aſhamed of him and his words* before Men? He will deny them, and *be aſhamed of them, when he ſhall come in his own Glory, and in his Fathers, and of the Holy Angels.* St. Mark 8. 38. St. Luk. 9. 26.

It cannot therefore be the Profeſſing of Chriſtianity, but the bare Profeſſing it, and Mens Contradicting that Profeſſion in their Works, that is here cenſur'd. Our Saviour regards not our *calling* him *Lord*, except we will ſubmit to his Dominion; commands us not to give him that Majeſtick Title in empty Compliment, but to obey his Authority as *our Lord*; not by calling our ſelves Chriſtians, his holy and elect Children, and yet living unſuitable, ungodly Lives, to diſcredit his Faith: but to undergo the great Obligations of Chriſtians; and ſo to let his Faith have the Credit, as moſt certainly it has in it ſelf the Power, of amending our Lives.

For he wiſely, and divinely foreſaw, that more Diſhonour was like to redound to his excellent Religion, by the wicked, and vicious Practiſes of its counterfeit Friends, than from all the moſt malicious Objections of its open, and declared Enemies. We know, the Goſpel irreſiſtibly prevailed of old, above the Jewiſh Shadows, and Traditions, againſt the Heathen Wiſdom and Empire. And ſtill we

need not fear what the Jewiſh, or Heathen, or Mahometan World could do, or deviſe againſt the *Power of Godlineſs*; if there were more *Power of Godlineſs* in the Chriſtian World. Chriſtianity is for ever invincible from without: It is only in danger from within, of being weaken'd, and undermined by the Looſeneſs and Treachery of its own Members.

Alas! has not the Chriſtian Church always run the greateſt Hazards from Men, who pretend to its Communion; from the Diſſentions, the Animoſities, the Schiſms, the corrupt Opinions, and Converſations of Chriſtians? As Chriſt himſelf was betraid by one, who dip't with him in the ſame Diſh, who *kiſſed him, and called him Lord and Maſter.*

Wherefore to forewarn us of this, was his chief intention in this, and other the like Scriptures, ſo that from his queſtioning them, *Why they call'd him Lord, and did not what he ſaid.* We are only to learn, which of theſe he prefer'd before the other; not to conclude that he rejected the other. Our *calling him Lord*, our dutiful acknowledging of his Faith, he did never reject, but always require. We are obliged to *call him Lord*, if we believe him to be ſo. We muſt bear, and appear to others to bear his Croſs, if we will have any ſhare in his

his Kingdom. 'Tis true, from the emptineſs of the Heart, the Mouth may ſound: and ſometimes perhaps the louder, becauſe of that emptineſs. But yet out of the abundance of the Heart the Mouth will, and muſt ſpeak. I grant there may be, and, God knows, too often is an outward Profeſſion, where there is no inward Belief. But where-ever there is an inward Belief, there will be an outward Profeſſion; there ſhould be a manifeſt Declaration of that Belief, by ſuch a Worſhip, and Devotion, ſuch a reaſonable Service, that, in the Viſible, as well as Inviſible Part of it, becomes Men, rational Creatures, to offer up to God; and ſuch alſo as is fit for God to receive, who is *a God of Order, and not of Confuſion.*

That is my Firſt Particular; *Our ſaying to, our calling* Chriſt, *Lord*, is expected, and commanded. Only it is of leſs efficacy to Salvation, than our *doing the Will of his Father.*

And may we not hence, in paſſing, recollect, that if our gracious and merciful Lord himſelf did ſo ſeverely reprove all thoſe Profeſſors of his Faith, who, though they readily called him Lord, and ranked themſelves in the Number of his Diſciples; yet went not on to live, and act, as became that Holy Profeſſion, to which they had given up their Names:

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What Opinion then must our Saviour have, what Judgment will he pass at the last Day, on all those his seeming Followers, who go not so far in the Ways of God, and Goodness, as they did, whom he so sharply here reprehended, and, in a manner, rejected? If he Cursed the Fig-Tree, that bore no Fruit, and Condemned it never to bear Fruit more: what will he say to them, who bear not so much as Leaves?

What shall become of them, who, whilest they scruple not to boast their being Christians, yet are so far from minding to *do what Christ has said*, that they seldom, or never seriously *call him Lord?* If the most diligent and assiduous attending on the Publick, and Private Service of God, will not save us alone; What Hope then can they have, what Blessing can they expect, who are notoriously defective even in that? What Condemnation must they deserve, who come short in that very Duty, which, at best, by it self, comes short of Salvation? except it be accompanied with our *doing the Will of our Heavenly Father.*

And what is this *Will* of God to be *done* by us? You have heard, it is the same with *the things our Saviour has said.* That is, in short, It is the perfect Rule prescribed us in his Word, concerning

concerning our Behaviour towards God, our Selves, and other Men; comprehending all his Precepts of Manners and Piety; thoſe new Evangelical Commands, which he himſelf introduced; thoſe Moral Laws, which he confirmed; thoſe natural Laws, which he continued; yea, he advanced, and heightned both theſe Laſt, and incorporated them into the Goſpel: which therefore is altogether a Doctrine ſo univerſal, that it omits not any the leaſt Religious Duty; ſo Holy, that it admits not of any the leſt Mixture of Sin.

This is the Will of God, Theſe the things our Saviour has ſaid. But how ſhall I now make good my ſecond Inference? How is it poſſible for us to do all this?

Alas! they, that ſeriouſly ſtudy, and truly know their own Hearts, muſt needs confeſs, that they cannot do it. And they that neither know, nor ſtudy their own Hearts, have not they far more reaſon to confeſs, that they cannot? Alas! the Impenitent never regard the Performance of it; and are not the moſt Penitent, even by being ſo, conſcious to themſelves of the Breach of it?

Could the doing of all this have been within the power of our own Nature? No. That will rather retard, and overthrow, than promote

mote the doing of these things. From our Nature, as it is, Corrupted, we may rather look for the violation of every one, than the accurate Practise of all the Christian Rules. From Humane Nature, as it should and might be of it self, corrected by good Education, and Discipline, ennobled by the Principles of Prudence and Virtue, and Honor; even thus we could only expect at most the doing what it self teaches, never what a higher, Supernatural Law-giver commands.

Can any Man therefore stand before a Judge so Righteous? Can any Creature be clear in the sight of God, who cannot but discover the least Iniquity; and yet *cannot indure to behold any*? Must we not all yield, that if *not the hearers of the Law, but the doers of it shall be justified*, none shall be justified? That if the *calling* our Saviour *Lord* be too little for us to do, the *doing what he says* is far too much for us to undertake?

Rom. 2. 13.

In this deplorable distress, which way should we have turned our selves? To what can we have recourse for Assistance? To what, but to the Gracious Favour, the boundless Mercies of the same Saviour? His bloody Sweat, his pierced Hands, his wounded Side, his dying Heart, his meritorious Death? That only

only is able to make this difficult Work poſſible: And if we will contribute our Part, our very little Part, and of it ſelf very inconſiderable, however then it will make this Work, not only poſſible, but eaſie.

Be pleaſed then to take this along with you, that our *doing* what our Saviour has ſaid, that is, the whole *Will* of God, may be tryed by the Diſpenſation of the Law, or the Goſpel.

The Legal Rule of old, exacted an entire Perfection in every Part of Mens Practiſe: Which it is Raſhneſs for any Man, on his own ſingle Strength to attempt, impoſſible to effect. The Evangelical Rule requires the doing what we do, with Integrity; and the doing it not by any Truſt in our own Sufficiency, but in the Succour of the Divine Power, and ineſtimable Love. Let but the Senſe that we have done Ill, and the Striving to do Well be our own; though not properly our own neither, but in a Goſpel Senſe our own; and then the well doing will be ſuperadded by the Favour of God himſelf.

And here is the great Diſtinction between the Firſt Covenant, and the Second. In the Firſt Covenant, that of Works, Mankind was for it ſelf, by it ſelf to obey all the Laws of

its Maker; and was to expect no Reward, but on such a compleat Obedience, and so inexcusably failed, and deserved the Punishment of that Failure.

In the Second Covenant, this of Grace we do not alone attempt the hazardous Work: But we have a Mediator to bear our Sins; [redacted] to supply us with Divine Grace. We are here too to take upon us, but not alone to take upon us, the Fulfilling the Law of God. If we will earnestly endeavour it, and persist in the Endeavor with unwearied Perseverance, then that God, who would have been the Punisher of what we break, or neglect, and must be, if any, the Rewarder of what we perform, that God is as it were joined with us in the Obligation; is engaged by a never-failing Promise of one who is Truth it self, and therefore cannot lye, to help our Inabilities, to pass by our Omissions, to pardon our Transgressions.

How then can we ever be able sufficiently to Admire, *how to Comprehend with all Saints, what is the Breadth, and Length, and Depth, and Height; and to know the Love of Christ, which passeth Knowledge?* According to this happy Design of the Gospel, the whole Summ of God's Laws, and of our Obedience, is represented to us

Ephes. 3. 18.

us in a New, and far different way, in a less terrible, in the most comfortable Appearance.

By this merciful Standard, he is judged to do all the Will of God, equivalent to all, who does what he does with an upright Heart, who unfeignedly strives to do more, and when he does most, is heartily grieved he does so little. Here a true Repentance passes for Performance, and will grow up to it: A sincere Performance is taken for Perfection, and will end in it. The Deed is commanded: But the Will is often accepted, for the Deed, by him, who both makes us to Will, and to Do of his good Pleasure.

Under the Law, the Task was rigorously exacted, but far less Provision made for Help to aid, or Strength to sustain, or Reward to incourage the Doers of it. Under the Gospel much more is to be done, many new Commands are imposed: Yet the Work it self is much more feasible: if we will Labour in good earnest, our Infirmities will be supported, our Temptations brought within compass, our Sins forgiven, our Spiritual Enemies overcome, and Heavenly Grace bestowed upon us by him, whose *Grace is sufficient for us.*

There the greateſt Righteouſneſs, that Men, of themſelves could attain to, was deficient: Here indeed the greateſt Righteouſneſs of our own is not meritorious: Yet the leaſt ſhall be rewarded, if pure and unfeigned, and *ſprinkled with the Blood of the immaculate Lamb.* That Lamb of God has taken on himſelf our Offences; and will impute to us his own Merits: To bring about which happy Exchange, it is he only, not we, that has ſuffered. *By his Stripes we are healed, the Chaſtiſement of our Peace was upon him.* He was puniſhed for what we do ill; and what we do well, we do it not, but *Chriſt that ſtrengthens us*: Yet not he, but we alone ſhall receive the Recompence of what he enables us to do.

Eſa. 53. 5.

Thus by the wonderful Compaſſion, the unſpeakable Condeſcention of God himſelf, you ſee, 'tis poſſible for us frail, and ſinful Creatures, *to do the Will of God, and the things our Saviour has ſaid.*

But what immediately follows upon this? Certainly that it is not only poſſible, but unavoidably neceſſary for us all *to do* thoſe things. And ſeeing our Duty appears to be ſo poſſible, we ought the more to be convinced of the Neceſſity of it; leaſt the Craft of the Devil, and the ill Inclinations of our own Hearts,

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should make use of this Possibility, not as an Argument to incourage our Industry, and Watchfulness over our own Hearts and Lives, but to increase our Negligence, and Spiritual Pride; for too many have turned *the Grace of God it self into Lasciviousness.* Jude 4.

Wherefore as the Possibility of doing this may justly serve to prevent our Despair, and to raise our Hopes, so the Necessity of our doing it may well keep us from Carelessness, or Arrogance. And ought not the joint Consideration both of the Possibility and Necessity to excite our utmost Endeavours, not only in the Belief, but in the Practise of Religion? This being, not as some have esteemed it, only a Legal, but the true Evangelical way to Heaven.

I doubt not but you are sensible on what dangerous and slippery Ground I am now walking. You cannot be ignorant, that, as the several Parties, and Divisions of *Christendom*, for their own private Interests, not for the Benefit of the whole Christian Church, have disordered the great Doctrines of Faith and Works, it is very difficult to speak of them without some Offence, without falling into some one or other of the Snares that have been laid in these Paths, which should have been

been the least Intricate, the most Direct, the smoothest Paths to Eternal Life.

Is there any one Article of Religion, that ought to have been freer from the Devices, and cross Inventions of Men? That ought to have been delivered more plainly and simply, and entertained with less Dispute, than the great fundamental Truth, of the good Agreement, and Correspondence of Belief, and Practise towards Salvation? And yet there is scarce any one of all the Doctrines of Christ, wherein the Fancies of Men have been more Luxuriant, and their Opinions more Contradictory and Perplexed. Scarce in any one other Point could our Dissentions have been more hazardous: Yet in no other, that I know of, have Christians more dissented among themselves; and that almost in every Communion.

To repair these Breaches, to restore Unity to all *Christendom* in these Questions, is above the reach of the highest Understanding, beyond the Ability of the largest Charity. That can only now be the Subject of our Wishes and Prayers, but not of our Hopes, on any ground of Human Probability.

However, thus far we of this Church have reason to bless, and praise Almighty God, that from

from the very beginning of the Reformation, it was by him at first directed, and has ever since continued in the most Temperate, and therefore Orthodox Judgment, in these weighty Points; whereof the very weight, unduly Poized, has carried too many others to the one, or the other extreme.

And though there be very many Proofs, yet there can be none greater, of the Christian Moderation, the truly Catholick Charity, the Divine Assistance, by which our Church has been ever since Guided to this very day, than that it has been able to avoid all those fatal Rocks, on all sides of it, in these Controversies, on which so many of its Adversaries have splitted; either, on the one side, by extolling Works to the obscuring of Grace, and the weakning of Faith by Merit; or, on the other, by advancing an idle arrogant Faith, and thinking too meanly of all manner of Morality, in a pretended fear of placing Merit in good Works, but indeed, in a real fear of going to the Pains and Charge of them.

But our Church, according to its usual Temper in all other Points of Religion, judging from the uniform Voice of the Scripture, and the Consent of uncorrupt Antiquity, not from any present heat of false Inspiration, or

prospect

prospect of Secular Profit, or Interest, in this also has held the Scales with so even a Hand, as to allow both to Faith, and Works their full due, without suffering them to invade each others Province; and having once determined on the right way, and purpose of using and applying both, as it has thenceforth, it is never jealous of any ill Effects, which the largest Measures either of our Belief, or Practise can produce.

Now then, according to the Excellent Instruction of so sure a Guide, my third and last particular is to make out the necessary Obligations we all lie under, not only to believe the Doctrinal, but to do the Practical Things of Religion.

First, indeed, I must again repeat that, which can never be too frequently inculcated on our Memories, as being the most certain, the only Foundation of this whole Doctrine; that neither our strongest, our truest Belief in our Saviours Word, or Merits, nor our most compleat doing his Will, and Sayings, are of themselves able to save us, as they proceed from us, as they are the Thoughts, or Actions of our own Minds, or Hearts, or Hands, but only as they are Sanctified by his Death, and wrought by his Holy Spirit in us.

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This seems to be undeniably manifest from the whole Tenor of the Gospel, which very frequently declares, That only the Price of his most Precious Blood, and the Imputation of his Unvaluable Righteousness, can Atone for the best of our Thoughts and Deeds, and make them acceptable; nay, even tolerable in the sight of God.

Far be it then from us to imagine, that our Salvation can be deserved by our selves; that any degree of our Faith, or Hope, or Charity, can of it self, for its own Value, be effectual to so high an end. Eternal Life, in the Kingdom of Heaven, is due to neither of them on their own account, as a Reward, which they have any right of themselves to challenge, but only as it was Purchased for us by God the Son, and therefore Promised by God the Father.

It is that Promise of God the Father, founded on his Sons Mediation and Satisfaction, which alone can give us assurance to lay hold on the Mercy of God. That, indeed, goes much farther, gives us boldness even to Appeal to his Justice, and, upon some terms, to claim our Salvation from it. But without that Purchase of the Son, and Promise of the Father, Gods very Mercy were an unap-

proachable, his Juſtice were a terrible Attribute; without that Purchaſe, and that Promiſe, his Mercy it ſelf could not be for us; his Juſtice would have been directly againſt us; without them, our beſt Works were but polluted Imperfections; our firmeſt Faith were but a groundleſs Preſumption.

But now, Secondly, it may be ſafely added, That although neither our believing aright, nor our doing well, are of themſelves ſufficient, as they come from us, yet as they are both hallowed, and preſented to God by him, who is *our great High Prieſt*, ſo conſidered, they are both effectual, and both of abſolute neceſſity to Salvation.

They are both, I ſay, neceſſary. How, in what manner, or to what degree, it is hard to define: But the main Truth it ſelf ſhould be fixed, and unqueſtionable, that they are both neceſſary. And it is in this caſe as in all other Religious Matters, from the main Truth it ſelf, not from any Nice, or Subtil Speculation of the manner of it, that the great benefit will ariſe to our Souls, to help our Unbelief, to animate our Diligence.

That Faith is neceſſary, I need not here ſpend time in proving; this Truth, among us, being confeſs'd by all. The great doubt has been

been concerning the Practical Effects of Faith; most of those, who deny them to be necessary, fancying that they cannot be so, but only on the account of Merit. And there lyes the Error: For the Works of Piety, and Charity, may be, and are many ways necessary, yet not in the least Meritorious.

They are not only necessary to a Christian Life, for the Benefit of Mankind in-general, for the Conviction of Gain-sayers, for the Conversion of the prophane World, for the Honor of the Gospel, *that men seeing your good works, may glorify your Father which is in Heaven*; but they are necessary, as the only signs to distinguish the true Faith from the False; and as Productions that Infallibly will grow upon the True. They are not only necessary, as the means, and matter of our Sanctification, but as the indispensable condition, though not the cause, of our Justification. A condition, I say, on our parts, which is therefore indispensable, because required of us by the positive, and frequent Commands of our Blessed Saviour, who, unquestionably, had power to impose what terms he pleased, on that Salvation, which he alone was to bestow, and had bought at so dear a Rate. St. Matt. 5. 16.

For theſe, and other ſuch Reaſons, our *doing the Will* of God, and our Obedience to our Lords Precepts, is neceſſary, without any the leaſt thought of Meriting by it, or without being in the leaſt apt to incline Men to think ſo, if all this be Evangelically done. Let us but *do* what Chriſt and his Heavenly Father have injoined us, in a right manner, to a right end, and the whole deſign of the Goſpel will Abſolve us from any danger of intruding; will free us from any deſire to intrude on his All-ſufficient Satisfaction: Nay, rather quite the contrary.

They who ſhall obey Gods Laws, in the way that he has traced out, will be ſo far from preſuming they can thereby deſerve any thing, much more from thinking they can ſupererrogate, that they are the only Men rightly diſpoſed to diſtruſt themſelves, and to be deeply ſenſible they can never do enough. None but good Works, falſly good, arrogantly done, ſingly relied on, can provoke Men to a Proud, over-weening Confidence of Merit; and ſo Men may Err the ſame way, in reſpect of Faith it ſelf. There may be an exceſs in truſting to the ſingle Intereſt, and Operation of ſome kind of Faith, as much as in confiding in the ſingle efficacy, or deſerts of any kind of good Work.

Thirdly,

Thirdly, Therefore as a Belief in the Divine Truths, and a Practical Obedience to the Divine Laws, may both be equally abuſed, and yet are in themſelves both neceſſary when they are not abuſed; ſo they are not only both neceſſary, but they do not in the leaſt croſs, or hinder, they mutually aſſiſt, and promote each other; indeed, they are both always inſeparable.

And the Method of the great Myſtery of our Redemption will make this apparent, our Lord Chriſt did pay a Ranſom equal to the Sins of the whole World: None can injoy the benefit of that Ranſom, unleſs they apprehend it by a lively Faith. No Faith can be lively, except it *work by Love*, except it be Active, and growing in a Charitable, and Holy Life.

And thus all might be reconciled. Chriſt is the only Author of our Salvation: Faith is the principal Inſtrument, as I may call it, of conveying it to us. Works are the certain Conſequences, the Evidences, the Life, the Conſummation of a Saving Faith.

I ſay it again: Had it not been for the Propitiatory Death of the great Meſſias, there had been no Salvation for any Man. *His is the only ſaving name under Heaven*; without my Faith to lay hold on that Propitiation, there

there will be no Salvation for me: without my Living anſwerably, my Faith were dead, and uſeleſs. If there were no Mediator between God, and Man, there could be no Ground for our Hopes to grow upon. If there be no Faith, there can be no Root of our Hopes. If there be no good Life, there will be no Fruit of them. And let us all beware. For in the Words immediately before my Text, our Saviour lays this down, as the only diſtinguiſhing Character, between his genuine Diſciples, and Hypocrites, *By their Fruits ye ſhall know them.*

The Concluſion of the whole Matter is this. That is the only fixed, thriving, ſaving Religion, where neither of theſe is wanting. A true Chriſtian Faith, and true Chriſtian Works do not only well agree; but cannot indeed diſagree. From that Faith which is defective towards our juſtification, Works may be diſtinguiſhed, they may be divided; and that Diviſion makes the Defect. But of that Faith which is ſufficient, Works are a very material Part; they ſeem to be the Laſt, the Finiſhing Part, the very Perfection of it in this World.

This is the old, ſecure, certain Method of Salvation; This the only direct, unerring Way to Heaven; This the Doctrine, which with

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one Voice, and one Conſent, our Church teaches and profeſſes. This Doctrine let us profeſs: But let us not only profeſs it. Let us not fatally miſtake in placing our eternal Safety on either of theſe things ſeparated, which can only be efficacious, when they are united.

See, I pray, how exactly in all theſe Particulars, the Author to the *Hebrews* has deſcribed the whole Compaſs of our Duty in this reſpect. *Let us hold faſt the Profeſſion of our Faith without wavering.* There is our Profeſſing, and Believing him to be the Lord. *Let us conſider one another to provoke unto Love, and to good Works.* There is our *Doing*, and our careful Endeavors that others ſhould do *the Will of God*; by Love, and good Works; which (if I might be allowed) I would venture to call the very Will of the Will of God, in relation to our Practiſe towards Men. Heb. 10. V. 23. V. 24.

And after all, he adds, that we ſhould *not forſake the Aſſembling our ſelves together*; in order ſtill to call him Lord. V. 25.

Such are the regular Steps that lead us in the Way to Life and Happineſs. Works muſt proceed from Faith. *Faith* muſt *come by hearing, hearing the Word of God*: the Word of God, either as it is ſpoken from God to the People, in the Churches teaching whereby our Saviour is declared to be the Lord; or ſpoken

ken to God again by the People in the Churches Prayers, wherein he is owned to be so!

Thus then let us acknowledge our Lord's Redemption openly, and chearfully, as Glorying in the Croſs, which was once the *Scandal* of the World. Let us lay hold on the Merits of his Death, and apply its Virtues to our ſelves. But then let us not ſit down, and do no more, and go no farther, than ſuch a general Affiance in his Redemption, or bold Application of his Merits to our ſelves.

Let us adore his ever-bleſſed Name without ceaſing. Let us affectionately perform all the public Duties of his Worſhip, and Practiſe. But let us not think it enough, only to obſerve the public Part of them. For although all true Chriſtians are bound to do that, yet even Hypocrites may counterfeit it.

Let us call him Lord, according to the irreproveable Uſe, and Inſtitutions of our own Church: according to the Primitive Soundneſs of its Faith, and Sacraments; the Apoſtolical Antiquity of its Miniſtry and Government; the Catholic, and Truly-Chriſtan Extent of its Charity; the intelligible, decent, and Spiritual Manner of its Devotions.

In all theſe, let us continue unmoveably firm againſt the manifold Corruptions of its

Adver-

Adverſaries. Yet let us not only employ our Time and Thoughts, to oppoſe them in Words, but to adorn this by our Works. Let us remember that Religion conſiſts not only in Negative, but alſo in Affirmative Duties; not ſo much in Cenſuring others for what they ſay, or do ill, as in ſaying, and doing well our ſelves; not ſo much in Diſcovering the Errors of other Churches, as in Believing the Truths, and obeying the Rules of our own Church.

Let us cheriſh in our Souls a conſtant and ſtable Belief in the Divine Promiſes, and Truths. But let us not ſet up our Reſt in a naked unactive Belief. For not only Hypocrites, but the Devils themſelves may have ſome kind of Faith. 'Tis ſaid, *the Devils believe.* But it is never ſaid, they wrought any good Work. Faith they may have in ſome ſort; Real Goodneſs they cannot have in any. And what it is eaſie for the Devils themſelves to attain to, is it not alſo poſſible for them to make even wicked Men to imitate?

But let us expect to be ſaved only by the Way, which Chriſt himſelf has appointed: by a particular Truſt in his Atonement, and alſo, in ſome Senſe, by our own Actions of Humility, and Charity; by his Sufferings, and alſo, in ſome Senſe, by our own Obedience. In a very ſlender Senſe indeed it is our own. The E-

vil of it is too truly ours: the Good is entirely our Saviours; though in his most gracious Interpretation, he permits us to call it ours.

There is no question, but he has sufficiently wrought out our Salvation for us. Yet we too are expressly commanded *to work out our Salvation.* In what manner are we to work? *with fear, and trembling*; which allows no Place for ill grounded Assurance, or presumptuous Security. For what reason are we to work? It follows, *for it is God that works in us both to will, and to do.* We are to work, because God works: for which very Pretence, too many have thought that they need not work at all. *God works in us, both the Will and the Deed.* What then remains for us to work? Yes, very much. His freest Grace is not inconsistent with our Performance of the least of our Duties; rather it is the most powerful Argument to awaken us to our Duty.

Philip. 2. 12.

He has done all for us. And the more he has done, the more ought we to do. It is confessed, we can do nothing, that will merit any thing. But we ought to do all in Obedience, and Gratitude: and the more so, because Christ himself has provided, that we shall need no other Merit but his.

And is not the whole Word of God full of Exhortations to such a kind of fruitful Religi-

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on? Not only the positive Precepts, but the very Similitudes of it are enough to inform us, which is the true Holiness, that God will accept and reward. For throughout the Gospel, a Christian Life is seldom compared to any Art meerly contemplative; never to any idle, or useless Course of Living; but often to Travelling, to Husbandry, to Digging in a Vineyard, to Plowing and Sowing, to Building, to a Warfare, and the like: All of them Ways of Life, that consist not in meer Speculation, or Talking and Professing, but in Practise, and industrious Pains: all of them laborious Callings, and profitable not only to themselves, but to the World in general.

Those Joys of Heaven, to which we all aspire, and which as many of us as are wise will provide for, are often called in Scripture a *Rest from our Labours*, the *Prize of our high Calling*, the *End of our Race*, and the like. And what does all this teach us, but that in this Life we should Labour, and with fervent Contention, with indefatigable Ambition strive, and run in the Ways of Gods Commandments?

Consider, I beseech you, what are the two great Pleas to the Kingdom of Heaven, recorded in the Gospel, whereof our Lord Christ himself will reject the one, and allow the other at the Day of Judgment?

What Plea will he reject? In the Words
v. 22. next after my Text, it is written, *Many will ſay to me in that Day, Lord, Lord, have we not*—— By the way here alſo theſe Hypocrites did twice repeat this Word of Reſpect, ſaying, *Lord, Lord*: Whereas I do not remember, that his true Diſciples did any where ſalute him more than ſingly Lord, or Maſter. An Hypocrite will be ſure to ſay enough, rather too much than too little, and over-ſaying, nay, over-doing is a quite different thing from ſaying, or doing well. But----*Many will ſay to me in that day, Lord, Lord, have we not Propheſied in thy Name? and in thy Name have caſt out Devils? and in thy Name done many wonderful things*? But then ſays he, *I will profeſs to them, I never knew you; depart from me, ye that work Iniquity.* Ye that work Iniquity. We do not find he denies, that they had thoſe extraordinary Abilities: but we do find, they were of no Conſideration with him, becauſe their ordinary Works were Evil.

That is the Plea he will refuſe; what will
St. *Mat.* 25. 31. he approve? In St. *Matth.* 25. 'tis ſaid, *That when the Son of man ſhall come in his glory, and all the holy Angels with him, then ſhall he ſit upon the throne of his glory. And before him ſhall be gathered all Nations; and he ſhall ſeparate them one from another, as a ſhepherd divideth his*

his ſheep from the goates; and he ſhall ſet the ſheep on his right hand; but the goates on the left. Then ſhall the King ſay to them on his right hand, Come ye bleſſed of my Father, inherit the Kingdom prepared for you from the foundation of the World.

In ſo ſolemn an Appearance of God, Angels, and Men; in ſo great an Expectation, what is the Cauſe of this moſt gracious Invitation? What the Ground of their Title to this moſt Glorious Inheritance? It preſently follows. *For*, ſays he, *I was hungred, and ye gave me meat; I was thirſty, and ye gave me Drink: I was a ſtranger, and ye took me in: naked, and ye cloathed me: I was ſick, and ye viſited me: I was in priſon, and ye came unto me.*

They really had done all this in our Saviours ſenſe. But ſo far were they from an undue confidence of deſerving Heaven by it, that they doubted, they feared they had not done it. *Lord*, ſay they, *when ſaw we thee an hungred, and fed thee? or thirſty, and gave thee drink? when ſaw we thee a ſtranger, and took thee in? or naked, and clothed thee? or when ſaw we thee ſick, or in priſon, and came unto thee?* He pities their fears, he clears up their doubts: He moſt mercifully Anſwers, *Verily I ſay unto you, inaſmuch as ye have done it to one of the leaſt of theſe my Brethren, ye have done it to me.*

Thus,

Thus, you perceive, whileſt even Supernatural Gifts alone may be defective; whileſt even the power of Miracles it ſelf will not ſerve the turn; the honeſt, and plain Actions of Piety, and Charity, performed to the leaſt Member of our Lords Myſtical Body, for his ſake, have a true and undoubted Title to Salvation.

And if without *doing* this, and whatever elſe *our Saviour has ſaid*, the very *prophecying of things to come, the caſting out of Devils, the doing many wonderful things*, and all this *in* Chriſts *Name*, are not ſufficient, what then is a meer verbal repeating of his Name, or a bare approbation of, and conſent to his Doctrin, without *doing what he has ſaid*?

Wherefore, that our claim may be ſure to that Everlaſting Kingdom, let us imitate his Example, and obey his Goſpel, in not omitting the profeſſing part of Religion; but yet in preferring the believing, and the practiſing part far before it. Let us *call him Lord*, but chiefly let *us do the things he has ſaid*: Not only by *ſaying to him Lord*, but by *doing the Will of his Father*, let us ſtrive to *enter into the Kingdom of Heaven*. Of which, I beſeech Almighty God, to make us all partakers. *Amen*.

F I N I S.